National Museums
of Canada

National Museum
of Man

Ottawa 1970

Publications
in Ethnology, No. 1

ᓯᓚᐃᓐᓂᐊᓂᒃ
A Practical Orthography
for Nootka

by A. Thomas and E. Y. Arima

Publications
d'ethnologie, n.° 1

Musées nationaux
du Canada

Musée national
de l'Homme

t'a:t'a:qsapa

A Practical Orthography
for Nootka

National Museum of Man
Publications in Ethnology, No. 1

Published by the
National Museums of Canada

Staff editor
Dorothy Burke

Musée national de l'Homme
Publications d'ethnologie, n° 1

Publié par les
Musées nationaux du Canada

Graphiste
Georges Beaupré

Publication supported by
The Margaret Hess
Canadian Studies Fund
of the National Museum of Man

Ouvrage subventionné par
Le Fonds Margaret Hess
d'Études canadiennes
du Musée national de l'Homme

t'a:t'a:qsapa

A Practical Orthography for Nootka

A. Thomas and E.Y. Arima

© Crown Copyrights reserved

Available by mail
from the
National Museums of Canada
Publications Division
Ottawa 4

Price: $1.50
Catalogue No. NM95-12/1
Price subject to change without notice

The National Museums of Canada
Ottawa, Canada
1970

P0987654321
Y7987654321 0
Litho in Canada

105-02654/

Résumé

Certains jeunes Indiens noutkas de la côte ouest de l'île de Vancouver veulent apprendre à lire et à écrire leur langue, qui commence à se perdre par acculturation, afin de mieux la connaître et la conserver. L'orthographe proposée ici s'inspire de celle de l'anglais. Elle s'accommode des caractères d'une machine à écrire à clavier anglais. On trouvera d'abord une clef phonétique, puis une liste de mots illustrant certains sons, une liste de nombres, le nom des tribus de la côte ouest, sept textes et, enfin, un exposé des études linguistiques qui ont mené à la création de cette orthographe.

Summary

Some of the younger Nootka people of the west coast of Vancouver Island, wishing to preserve their traditional language, which is in danger of being lost through acculturation, are interested in learning to read and write their native tongue in order to know and preserve it better. Here presented is an orthography adapted to English spelling habits and typewriters to facilitate learning and usage. A guide to pronunciation is given first, followed by word illustrations of selected sounds, a list of numerals, the names of the West Coast tribes, and seven texts. Finally, the linguistic background of the orthography is explained.

Alexander Thomas

Alexander Thomas, Chief of the Ts'isha:ʔatH tribe, has spent most of his life hunting and fishing at his birthplace, Port Alberni, B.C. He is also, however, a major recorder and translator of Nootka legends.

This unusual avocation developed because his grandfather, Tom Sa:ya:chăpis, was the primary informant of archaeologist Edward Sapir in the latter's research into the Nootka language. Young Alex learned to write Sapir's phonetic script during the archaeologist's second field trip in 1913-14. Sapir immediately arranged for the youth to record and translate stories of his people; during the next decade Thomas was to send thousands of pages of text to Sapir at the National Museum of Canada.

In 1934 the archaeologist was able, by means of a special grant, to bring Thomas to Yale University, where he assisted Sapir and Morris Swadesh to prepare their major publication, *Nootka Texts*. The National Museums brought Thomas to Ottawa in 1968 to work with Eugene Arima on the present study. He has now returned to his home in Port Alberni.

Eugene Arima

Eugene Arima has been associated with the National Museums of Canada since 1959, first on a contract basis and then as a permanent member of the Ethnology Division of the National Museum of Man. His first fieldwork after graduation from the University of Toronto in 1958 was studying the Eskimo at Coppermine R., N.W.T. In 1959 he supervised the reconstruction of an open skin boat at Ivuyivik in northwest Quebec, and in 1963 and 1964 he collected the Eskimo legends from Povungnituk that were published in N.M.C. Bulletin 235. Although the present publication is concerned with the orthography of the Central Nootka, Mr. Arima concentrates mainly on the oral traditions and outlook of the Southern Nootka.

Introduction

Some of the younger Nootka people of the west coast of Vancouver Island are interested in learning to read and write their language. Presented here is an orthography, or writing system that has been designed for ease of learning by persons accustomed to English spelling and that can be typed on typewriters with standard English keyboards. Only one minor modification of the type is needed: to make the glottal stop sign, ʔ, the dot of the question mark must be taken down slightly with a sharp file or, better still, with a fine emery cloth or carborundum (silicon carbide) paper. This orthography is based on the transcription systems of Sapir and Swadesh (1939; 1955), and of Alex Thomas, who learned to write his language from Sapir in 1913. A guide to pronunciation is given first, followed by word illustrations of selected sounds, a list of numerals, names of the West Coast tribes, and several illustrative texts. For those with more intensive linguistic interests, the roster of phonemic contrasts is given in chart form, a tabular comparison of the present orthography with those of Sapir and Swadesh and of Thomas is made, and finally some of the historic background to the orthography is explained.

Note

"Nootka" is used in this paper for the people and language of the west coast of Vancouver Island in accordance with currently accepted anthropological usage, but it should be noted that the term is a complete misnomer and is unsatisfactory to Thomas. Captain James Cook in 1778 erroneously thought it was the native name for the inlet he first called King George's Sound, and henceforward referred to the West Coast people as "Nootka"(1785:288). Tradition has it that one of the local people, actually the *mowach'atH* confederacy, while visiting Cook's ship thought the white men wanted to know if the inlet continued around the land of the northwest side, as it does in fact, to form a large island, and replied with a word saying that it did "go around" (Cf., *no·tka-*, *no·txa-*, "to circle about." Sapir and Swadesh, 1939:276). In one paper at least, Sapir appears to be trying to use "West Coast tribes" and "West Coast Indians" rather than "Nootka" (1915*b*). Although no good native term exists to encompass all the West Coast tribes, there is the suffix *-atH*, meaning "residing at such and such a place" or "belonging to such and such a tribe." It was in use for a time to refer to the West Coast language and tribes, and, though it was misspelled "Aht," Thomas considers it preferable to the totally inaccurate "Nootka." The native title of this paper, *t'a:t'a:qsapa*, is translatable as "West Coast language."

Guide to Pronunciation

(after Sapir and Swadesh, 1955:8)

p t k m n w y s h sh ch ts tl
– approximately as in English

l – something like the 'thl' in *athlete*

q – back or deep 'k' (voiceless velar stop)

x, X– rubbed sounds (fricatives) in the front and back 'k' positions respectively, as in German *ich* and *ach*

H – like 'h' but with the tongue drawn back narrowing the throat passage

ʔ – glottal stop, or breath catch, like the break in the middle of *uh-uh*

ʕ – like ʔ with tongue drawn back narrowing the throat passage

ʔm ʔn ʔw ʔy – combinations of ʔ with m, n, w, and y (preglottalized nasals and semivowels. Cf., Sapir 1938)

p' k' ts' tl' etc.–'cracked' sounds (glottalized consonants)

i e a O o– as in *pit, pet, putt, pot* and *put*, respectively

i: e: a: O: o:– as in *feed, bad, father, fog,* and *food*, respectively

i:: a:: – extra long vowels indicating emphasis

Illustrations of Selected Sounds

ts	tsaqi:ts - twenty tsaHa: - leaking	tsiqa: - talking tso?wit - Cohoe
ts'	ts'a?ak - river, creek ts'aqmis - bark	ts'isqmis - meat ts'o:ma'as - Somass
ch	cha?ak - island chamas - sweet, delicious	chims - black bear cho: - good-bye
ch'	ch'a?ak - water ch'a:p'i - humpback	ch'iya - to cut ch'ochma - mountain goat
sh	shaxwa: - get scared off shi:tlok - moving, changing residence	sho:?okw'atH - Sooke person
tl	tlapisim - raccoon tlaqmis - oil	tli:sshitl - to write tlosmit - herring
tl'	tl'oXtl'oX - oyster tl'a:?na - Haida canoe	tl'e:ko: - "Thanks!" tl'ipos:s - shag, cormorant
l	la?yi:pt - salal bush litsi:t - pregnant	lo:tssma - woman, wife lo?ok - board
k	ka:?o:ts - grandchild katak - proud, glad	ki?nitsak - blue ko:k - lunch, provisions
k'	k'ilano:s - fur seal	k'ayo:min - cougar
kw	kwatya:t - culture-hero	kwikma - black bass
kw'	kw'akw'atl - sea otter	kw'iqal - lucky
q	qawi: - salmon berry qi?waH - steelhead	qo:?as - person qamaH - black cod
q'	q'a:na:tl'a - wolf	q'o:mo:?xsh - Comox
qw	qwini: - seagull	qwats'al - pretty
qw'	qw'a:yitl'im?atH - Fraser River Indians	
x	xashin - small canoe, about 12 feet long xitk'omts - worm	xo:tsa: - intoxicated
X	XonXon?wi - jelly fish	Xishok - trash

h	hasa:mats - crab hink'o:?as - dog salmon	hisit - sockeye ho:pisi - clam
H	Ha?wil - wealthy, chief Hayo - ten	Homi:s - red cedar Hismis - blood
?	?atla - two ?i:ts'im - old, parent, old person	?a:ma - loon
!	!a:tosh - deer !ini:tl - dog	!a:nos - crane !o?vi - medicine

Counting

1 - ts'awa:k

2 - ʔatla

3 - qatsts'a:

4 - mo:

5 - soch'a

6 - ʔnopo

7 - ʔatlpo

8 - ʔatlakwal

9 - ts'awa:kwal

10 - Hayo

11 - Hayo ʔishts'awa:k

12 - Hayo ʔish ʔatla

20 - tsaqi:ts

21 - tsaqi:ts ʔish ts'awa:k

30 - tsaqi:ts ʔish Hayo

40 - ʔatli:q

50 - ʔatli:q ʔish Hayo

60 - qatsts'i:q

70 - qatsts i:q ʔish Hayo

80 - moyi:q

90 - moyi:q ʔish Hayo

100 - soch'i:q

200 - Hayo:q

300 - qatsts'up'it soch'i:q

400 - ʔatlp'itHayo:q

500 - soch'ap'it soch'i:q

600 - ʔnopop'it soch'i:q

700 - ʔatlpop'it soch'i:q

800 - mo:p'it Hayo:q

900 - ts'awa:kwalp'it soch'i:q

1000 - soch'ap'it Hayoq

West Coast Tribes

p'a:chi:na ʔatH

qwa:ma ʔno ʔatH

tlo: ʔowis ʔatH

ni:ti:na ʔatH

ho:ɬi: ʔatH

Ho:choqtlis ʔatH

ho:pach'as ʔatH

ts'isha: ʔatH

t'okw'a: ʔatH

yo:lo ʔid ʔatH

tla ʔakwi ʔatH

ɬa:Ho:s ʔatH

Hishkwi: ʔatH

mowach'atH

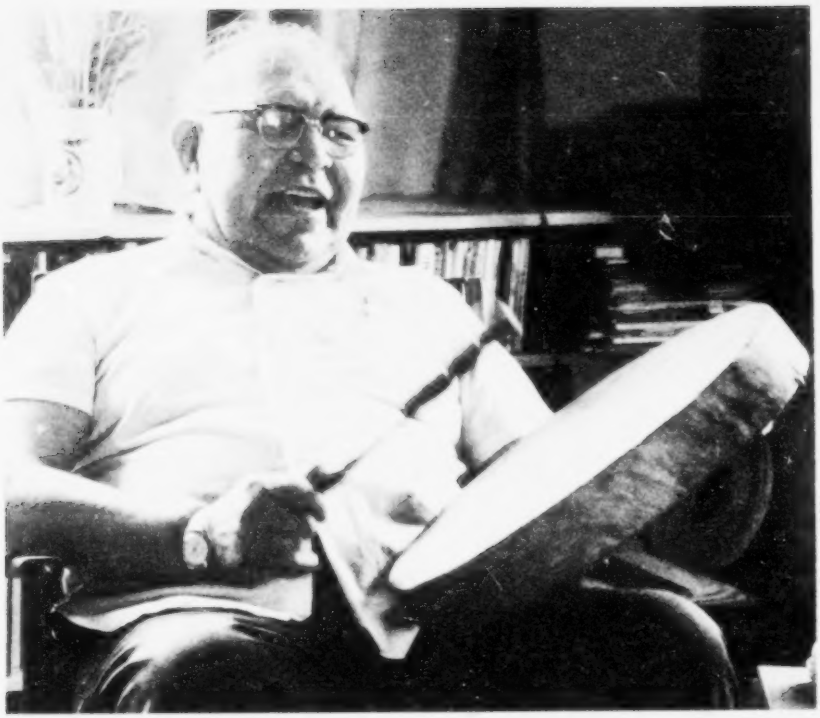
machla:tH

ʔi:Hatis ʔatH

nuch'a:ɬ ʔatH

qa: ʔyo:kw'atH

ch'i:qtlis ʔatH



(Photo: C.A. Davis, Ottawa, 1968)

Alexander Thomas, Chief of the Ts'isha:?at H tribe, is a major recorder and translator of Nootka legends.

Illustrative Texts

Of the following texts, the first five were recorded by Sapir from Frank Williams. Thanks are due the William Dwight Whitney Linguistic Series Committee under the jurisdiction of Yale University for permitting reproduction of these tales published earlier in *Nootka Texts* (Sapir and Swadesh, 1939: 19-24, 26-28, 29-33, 35-38, 44). The other two texts, *Raven and Octopus Girl* and *The Bluejay,* were written by Thomas. Free translation into English has been omitted intentionally to encourage reading of their language by the young people of the West Coast.

!a:tosh?mit ?ish qwayats'i:k
Deer and the Wolves

tl'i:k'ashapiwe?in
Was out fishing, it is said, with hooks for small fish

!a:toshap
'Deer-standing-on-the-point'

hitap'i!at
Was passed

?o:qwiya!aqame?itso:
"On a fine day you (pl.) are

hahamotne:q.
bone-eaters."

tla?o:?atlqo:we?in
Now, it is said, another would be

qi:tla:kapi
stand fishing;

?oH?isHak
"Is that you, little one,

shi?ya:tl'aqe?i.
those moving in canoe.

tl'i:k'ashapime:H
"I am standing fishing with hooks,"

tla?o:?atlwe?intla:
Now, it is said, again another was

wa:?atlwe?intla:
now said again, it is said,

kamo:
young chap?"

shi?ya:tl'aqe:
all moving in canoe,'

!a:tosh?mit
Deer-son

?na:s.
day.

shi:tlokw'atlwe?in
was now moving, it is said,

!a:tosh?mit
Deer-son,

shi?ya:tl'aqa
all moving in canoe,

wa:?atlwe?in
Now said, it is said,

hitap'iq
pass by

tla?o:?atlqo:we?intla:
now, it is said, again another would be

!a:tosh?mit
Deer-son?"

?a:qin?ap?isHak
"What, little one, are you doing,

wa:?atlwe?in
now said, it is said,

shi:tlok.
move.

!a:tosh?mit.
Deer-son.

wa:?atlwe?intla:.
now again said, it is said,

wa:ma:HsO:.
I was saying so."

ts'awa:yiya
one time

hilH
Thereat (he) was while

qwayats'i:ktaqiml.
Wolf family.

tsiqshi?atlwe?in
now (he) spoke, it is said,

qoqo:t'iHte:
big-nosed ones,

!a:tosh?mit.
Deer-son.

hilH?i:tq
where he was

shi:tlok.
move.

wa:?atlwe?in
now said, it is said,

kamo:.
young chap?"

!a:tosh?mit.
Deer-son.

?o:qwiya!aqame?itsowe:
"You (pl.) have fine weather (as you move),"

?a?aqo:?isHak
"What are you saying, little one,

?o:qwiya!aqame?itsowe:
" "You (pl.) have fine weather

he: wike:?its wa:.
"Oh, not you say."

wa:ma:H
"I said so,"

he
"Oh,

pi:pi:tsks?yiqnaq?i.
the eaters of dead bodies!"

?o:qwiya!aqame?itsowe:
" 'You (pl.) are having
fine weather

wike:?its
"You did not

wa:me:?its.
you said."

Ha?wilok?i
the chief of

shi?ya:tl'aqa
all move in canoe

na?o:qsip'at
was taken along in canoe

Ha?wilok
chief of

?ma?aqo:?a
Maakoa,

?o:ts'atl
now owned (him)

hopinwashok?i
the little canoe of him

m?atHshi?atlwe?in
Now they settled down
in the house, it is said,

?anitsts'akshitl
begin to be dark for long

?o:tsaHtaksa
And then

we?ichop'atl'isak
"Come and cause me now to
sleep

wa:?atltla:
now again said

hahamotnaq?i
the bone-eaters,

?a?aqo:Hak
"What are you saying,

shi?ya:tl'aqe:
all moving in canoe,'

wa:
say so.

?oH?atlwe?inch'a!ash
Now it was, it is said,
as it turned out,

qwayats'i:ktaqiml
Wolf-family

?ma?aqo:?a.
Maakoa.

!a:tosh?mit
Deer-son

qwayats'i:k.
Wolves.

wikp'i:ch'atl
not now had (his) wife
along

Ha?wil?i.
the chief.

!a:tosh?mit.
Deer-son.

to:pshi?atl?itq.
when now it began to get
dark.

po!al?ato:chi?atlwe?in
began now, it is said to
to feel sleepy

wa:?atl'at
was now said to

cha:ni
first,

!a:tosh?mit
Deer-son,

qoqo:t'iHte?i
the big-nosed ones,

!a:tosh?me:t
Deer-son?"

wa:ma:HsO:.
I said so."

qoqo:t'iHta
'Big-nosed ones,'

qwa:
be so

?o:tso?ok
be on (his) way to

?o:tsaHtaksatl
And then, now,

?o?oqshi?atl
now went in same canoe as

hinasi?atlwe?in
Now arrived at, it is said

!a:tosh?mit
Deer-son,

so:we?in
Held, it is said,

wik'apwe?in
Not had it, it is said,

Ha?wil?i.
the chief.

!a:tosh?mit
Deer-son,

hila?aqilH?atl'isak
come and be seated here
now at my side while

kwi:tlkwi:ya
keep on filing

!a:tosh?mit
Deer-son

nono:kH?atl
now was singing
while doing so

we:-?i:ch we:-?i:ch yo:ya yo:ya.
"Sleep, sleep."

qaHshe:k
my friend."

we:?ichotlaH
"I am falling asleep,

wa:?atlwe?in
now said, it is said,

k'ashHta:kwiltsk'in.
have head tilted back in
the house a little more."

we:-?i:ch we:-?i:ch yo:ya yo:ya.
"Sleep, sleep."

ch'i:ma:k?i.
the mussel-shell knife of him.

we?ichotl
Fell asleep

k'ashHta:kwilwe?in
had (his) head tilted back
in the house, it is said,

sokwi?atl
Now took

?o:tsaHtaksatl
And then now

qwayats'i:k.
Wolves.

t'oHts'itak?i.
the head of him.

we?ichop.
cause to sleep,"

kwich'akok?i
the filing instrument of him,

!a:tosh?mit
Deer-son;

wa:?atlwe?in
now said, it is said,

qaHshe:k.
my friend."

!a:tosh?mit
Deer-son,

no:?i?atlwe?intla:
Now again, it is said,
began to sing

Ha?wilok
chief of

we?ich
sleep

!a:tosh?mit
Deer-son

qatqsa:p
cut off head

toxwa:s?atlwe?in
He jumped out of the
house, it is said,

?o:tsaHtaksa
And then

sokwi?atl
Now took

kwichi?atlwe?in
now, it is said, began to file

Ha:solapitsk'in?i
"Sing a little louder,

Ha?wil?i.
the chief,

chachimHil?i
"Lie comfortable in the
house,"

?a:naqH?i
"Really be

!a:tosh?mit
Deer-son;

kwi:tikwi:yaqH?atl
Kept filing now, while so
doing,

qwayats'i:k
Wolves;

Ha?wil?.
the chief,

ch'i:ma:k?i.
the mussel-shell
knife of him,

Ha?wilok
chief of

hini:tss?atl
now carried

sokwitl
took

hopiɪwashok?i
the little canoe of him

hina:chi?atlwe?in
Started off now, it is said, in canoe,

tliHshi?atlwe?in.
now, it is said, he started off.

ho:-pa:tl-ya:ne:
"Big round thing in bow

qwa-ya:-tl'i:k-mo:t
former wolf."

no:kwi:s.
go along singing.

tlopkshi?atlwe?in
Now, it is said, woke up

qwayats'i:k
Wolves,

lo:Htoqapi?atqa
fluid flowed under her in the house

chakop.
husband.

!oqwil.
urinate in the house."

tl'olo:tl'as?atl
Was now about to feel (his) face,

tl'olska:po:tlqa.
felt a hole on top.

qatqyo:?ak
with head cut off belonging to (you)

Hamat'ap'at
Was known

!a:tosh?mit.
Deer-son.

hila:sts'atskwi?i
the one having been there on the roof

hilst'o:qs?atl
now had it there in very end of bow of canoe

no:?i?atlwe?in
Now, it is said, he started to sing

ho:-pa:ti-ya:-ne
big round thing in bow

tl'i:k-mo:t

yaqtsHimt?itq
who had been his wife

?o:yo?alshitl
became aware of the fact

?oqla:p'atl
now thought

tlopkshi?i
"Wake up,

wik
Not

?anayo?al
discovered only

tlopkshi?ich
"Wake up (pl.)

Ha?wil.
chief."

?oHqa:
that it was he

?nitlkwaqshi?atlwe?in
Now, it is said, got to be in an uproar

maHt'i:?i.
the house.

t'oHts'itak?i
the head of him,

!a:tosh?mit
Deer-son,

t'oH-tl'i:ta:k-mo:t
his former head

wawa:we?in
he kept saying, it is said,

Ha?wilokwit?i
the former chief of

?ani
that

!oqwilokqa
that hers urinated in the house

?aH?ni:me?its
you are thus

tsiqshitl.
spoke.

?ani
that

hile:?itso:
here you (pl.) are

qaHsa:p
cause to die

qwayats'i:ktaqiml
Wolf-family;

t'apatshi?atlwe?in.
now, it is said, they deliberated as to what to do.

?a:k'o:tltsso:
Go (pl.) and borrow

!a:nos?mit
Crane-son

?ochqsa:p'atl.
now caused to be fog.

mitxshi?atlwe?in.
he turned around, it is said.

ho:pa:tlya:ne:
"Big round thing in the bow,

qwaya:tl'i:kmo:t
former wolf,"

ne?i:chi?atl'atwe?in
Now, it is said, was heard

chimsa?atlwe?in
Now, it is said, got ready on the beach

ho?atsachitl
arrived back again

!a:tosh?mit
Deer-son,

?o:tsaHtaksa
And then

li:ka:?aqHak
"Goodness but you look like

?i?ma:qle:
Imaks!

wa:waltipsatwe?in
While, it is said, he was so saying, he was

cho
"Now,

?ochqts'o:?ak?i
the wherein-there-is-fog belonging to

?a:k'o:?atwe?in.
it was borrowed from him, it is said,

?ochq?ya:no?atl
Now got to be in the fog

ho?atsachi?atlwe?in.
Now he turned back to (his) starting point, it is said.

ho:pa:tlya:ne:
big round thing in the bow,

wawa:qHchik'atlwe?in
kept saying, it is said, while moving

?oHqa:
that it was he

qwayats'i:ktaqiml.
Wolf-family.

!a:tosh?mit.
Deer-son.

?aH?a:?atl
thereupon now

sokwitl
took

sop'itsmisok
sand belonging to

hi?yaHlokw'amaH
I have for (you) here in the canoe

toxwi:chsa?atl'atwe?in
now, it is said, he was jumped upon on the beach

?o:chqpanachsap'in.
let us cause (him) to be lost in a fog.

!a:nos?i.
the Crane."

?o:tsaHtaksatlwe?in
And then now, it is said,

!a:tosh?mit
Deer-son,

nono:kHchik'atlwe?in
Now he sang, it is said, while traveling along,

t'oHtl'i:ta:kmo:t
his former head

no:kwi:s.
sing while journeying.

!a:tosh?mit.
Deer-son,

chamiHtawe?in
Really, it is said, he

hitasa?atlwe?in
Now, it is said, he arrived on the beach

hinolta.
got out of canoe.

!opximts?i.
the sand.

?ma?aqo:?a.
Maakoa.

kwatl'o:qwatl.
receptacle to urinate into."

?ma?akwa?ap'atl'at.
now was chewed up by them.

ʔaha: "Aha!	ʔana:lokw'ap'itɬaɬim only go and cause (pl.) to be left over my	qiʔnaqatl bowels,"
wa:ɬtaqshitlweʔin he said, it is said, before	chiXkwachiʔatl now was torn to pieces	ɬa:toshʔmit Deer-son,
yaqwa:no:ʔatli:chʔa:la for which reason, now, it is that always	ʔana:sokw'ap'atl'at only now is caused to be left over his	qiʔnaqats bowels
ʔoHʔat it is by	qwayats'i:ktaqiml. Wolf-family.	

kwatya:t ?ish qwayats'i:k
Kwatyat and Wolf

?ona:kwe?in
Possessed, it is said,

qwayats'i:k
wolves,

t'oHts'itak
heads of

?o?i:s?a:qtl
should consume something

kwatya:t
Kwatyat

?a:yip
obtaining much

kwatya:t.
Kwatyat.

?o:no:tl
for the reason

nis?ma:k?i
the land belonging to him

t'oHts'itak
heads of

?o:!aqsto?atl
became happy

ha:?omtsaqshi?atltla:.
now again obtained
something to eat.

?aH?a:?atl
Thereupon now

?o:simchshi?atl
now began to pray for power

?o:kwil
to

ti:tlti:ya
keep rubbing (all over
his body)

nis?ma
land

?o?yakok
his (was) for the purpose

toshko:H
codfish

ha?ok.
eat.

nis?me?i.
the land.

ha?om
food

wi:!aqsto?atlwe?in
Now got angry, it is said,

?ani
that

hilH?i:tq
at which he was while

toshko:H.
codfish.

qwayats'i:k
wolf

kwatya:t
Kwatyat

?ani
that

qwayats?i:k.
wolf.

kwatya:t
Kwatyat

Ha?wilok
chief of

ta:satlqo:
that might be drifting on
to the beach

?ani
so that

sokwitlwe?in
Took away, it is said,

?ani:chi?atlwe?in
Came to be only he

ta:satl?i
the things that are drifting
on to the beach

qwayats'i:k
wolf

hina:Hin?at
he was deprived of

?o?o?i:H
he was getting (as food)

?aH?a:?atl
Thereupon now

?ani
that

?yo:qwa:?atl
likewise now

qaHsa:p?a:qtlqo:
might cause to die

hat'i:s?atlqo:we?in
Now, when, it is said, was
bathing

?yo:qwa:?atl
now do likewise

t'a?ne?i
the son;

ts'i:Hati
arrow

?ish
and

qaHsa:p'atl
now caused to die

qwayats'i:k.
wolf.

kwatya:t
Kwatyat

qaHak'atl?itq
who now was dead.

?na:chokshi?atl'at
(One) went out to look
for him,

kwatya:t.
Kwatyat,

wik?yo:
not yet

kwatya:t
Kwatyat,

?anis
that I am

sixwit
with pox on body,

t'a:qokwi?atwe?in
He was believed, it is said,

wikwe:?in
Not, it is said,

?na:chok?i.
the one who was looking
for.

kwatya:t
Kwatyat;

?iqH
As before

?o:kwi:i?atl
now made

?ish
and

sachk'aHs.
comb.

kwatya:t
Kwatyat

?o:tsaHtaksa
And then

hi?yatH?itq.
where he dwelt.

to:kwi:chpitap'atl.
now covered up with soil
in the house.

hisi:k'atwe?in
went past, it is said, there

?a?a:to:?atwe?in
He was asked, it is said,

?nacho?atl.
see (him).

?aqisqo:s
"How could I

qwa:
in this way

?yimalts'ak
hardly able

hini:?as?atl
now went outside

qi:
long time after

taka:?atwe?in
In spite of (what he had
said), it is said, he was

ch'op'o:qs?yiHatwe?in
it had a smell, it is said,

wa:?atlwe?intla:
now again, it is said,
he said

mo:stati
bow,

tlaqmis
grease

?aH?a:?atlwe?in
Thereupon now, it is said,

?o:kwil
to

ts'osshi?atl
dug now

?otsa?ap'atl
Now caused (him) to be
thereto

pawalshi?atl'atwe?in.
Now, it is said,
he was missed.

hi?yatH?itq
where dwelt

qwa:wo:si
whether he was so

wa:?atlwe?in
Now he said, it is said,

?nacho?al
see (him)

?aHko:
thus

malshitl.
to move."

?na:chok?i.
the one who was looking for,

hinin?atltla:
now again came

ch'osha:?at
be suspected

maHt'i:?ak?i.
the house of him,

?ani
that

te?ilqa
he was sick

malshitl.
to move.

ch'op'o:qs?yiHat
it had a smell;

t'apatshi?atl
Now thought it over

hishim?yo:p'in
let us cause to assemble together

qwayats'i:ktaqiml.
wolf-family.

!i:qatapas.
Water-drips-down-from-a-standing-bush,"

chocho:kwa!inmasit?i.
those who had gone out to invite (tribes).

ya:tssa:p'at
Was caused to go

hinin?atltla:
Now also came,

hinin?atl
Now came

?waq?o:?atl
now all went in to feast.

yaq?a:qtli:
who was to be

wa:?atl
now said

cho:
"Now,"

?okwi:lshi?atokwe?in
Was made, it is said, of him

sixwit
with pox on body.

mimis?aqtlil
Smelt all over in inside of house

hini:?as?atlwe?intla:
again now, it is said, he went out

qwayats'i:ktaqiml.
wolf-family.

ma:tma:s
tribes."

cho
"Now,

hininwe?in
Came, it is said,

HaHe:?iHtis?atlitaH.
"I have now been around on every beach."

k'wa!atl'as
Sound-of-a-stick-breaking-on-the-ground

?iqH
as before

ma:tma:s
tribes

hi:shim?yo:tl
all assembled together.

?na?na:chsh.
find out by divining-song.

kwatya:t.
Kwatyat.

wa:?atl
now said,

hilH?a:qtl?itq
where he should be when

?yimalts'ak
hardly able

hi?yatH?itq
where he dwelt,

?na:chok?i.
the one who was looking for.

cho
"Now,

wa:?atlwe?in
now said, it is said,

ya:tssa:p'i
let him go

k'achkwa:l?is
(after) a short absence

!ita:k'atwe?in.
He was not believed, it is said.

tl'a?yax?i.
the fast one.

wa:?atltla:.
now also said.

qwi:qwa:tH
different peoples,

t'a:patts'inaqshi?atlwe?in
now, it is said, all talked it over

si?ya:!ap'is
"Let it be me,"

ticho:?atlwe?in.
Now rubbed well, it is said,

?oH?ap'i.
"let it be he."

ho:ya:l
be dancing

?na?na:chsh.
find out by divination.

no:?i?atlwe?in
now, it is said, started
in to sing:

ho:ya:lH?atl
Now he danced while
(singing)

?na?na:chsh?atl.
now tried to find out by
divination.

?a-xi-di-sa:-ya:-?a:-?a:

?ani
so that

ya!ato:si
by whomever it is that

wa:?atlwe?in
now said, it is said,

?a-xi-di-sa:-ya:-?a:-?a:

?a:xnimaH
"It was really I

Ha?wiłok
chief of

toxwa:s?atlwe?in.
he now jumped out of the
house, it is said.

Ho::
Ho!

po:ya:s?atl
All now ran out of the house,

?a:nasaqH
Was only

?ish
and

kwatya:t
Kwatyat

hina:si?atlwe?in
Now, it is said,
got upon platform

?a-xi-di-sa:-ya:-?a:-?a:

kwatya:t
Kwatyat,

no:?i?atlqo:we?intla:
Now again would start in
to sing, it is said,

tl'op?yi:Hi:chitlaH.
"I am getting sweaty now.

yawo:saH
I may be able

qaHsa:p'at
was caused to die

kwatya:t
Kwatyat,

?a-xi-di-sa:-ya:-?a:-?a:

si?ya:q
be I

qwayats'i:k
wolves,"

?nitlkwaqshi?atl
they were now in an uproar

ka:mit!i:Hshi?atl'at
now was run after

tliHas
nearly catch up

sisitina:qtli.
Long-tailed.

sachk'aHsok?i
the comb of him

kwatya:t
Kwatyat.

?a-xi-di-sa:-ya:-?a:-?a:

to:xto:xwatlwe?in
now jumped up and down,
it is said,

?a-xi-di-sa:-ya:-?a:-?a:

k'o?wasH?ap'i
Keep the door open

?na?nachso:kshitl
to look around ever so far for

Ha?wil?i
the chief."

ho:lshi?atlqo:we?intla:
when, it is said,
now again danced:

ho:ya:lsaqHwe?in
Just as it is said,
he was dancing,

qaHsa:p
cause to die

wa:ltaqshi?atlwe?in
now said he, it is said, as

ma:tma:s.
tribes,

kwatya:t.
Kwatyat.

sa:sin?mit
Hummingbird-son

sokwitl
Took

tsa!itap.
caused to stand up.

no:xchi:chi?i
"Turn into a mountain,"

?e::wachitl
became very big,

hinkwa?yi:H?at.
were coming after him.

tliHas?at
nearly caught up by

tlaqmisok?i
the grease of him,

wa:?atlwe?in
now said, it is said,

!a?okshi?atl.
now became lake.

wiki:p'at.
now not caught.

hitatssoHtis?e::
"Come out of the bush,

kwa:kwawachis?e:.
back up on to the beach."

?o:tsaHtaksa
And then

wa:?atl.
now said.

sayachasi?atl'atqo:we?in
when, now, it is said,
they got far behind him

tlawasi?atl'atqo:we?intla:
When now, it is said, they
again got close behind him

sa:sin?mit
Hummingbird-son

tsaksa:p'atl.
now caused to run out.

kwatya:t.
Kwatyat.

sayachasi?atl'atqo:we?intla:
When now, it is said, again
they became far behind him,

ha:!inchitlwe?in
He called, it is said,

hopinwe:sh
little canoe,

hinin?atlwe?in
Now, it is said, he came

to?waHsitl
jump into the canoe,

no:chi:chitlwe?in
Turned into mountain,
it is said,

ya!at?itq
those who him

?a:nasaqH?atwe?in
only, it is said,
he was by

sokwi?atlwe?in
now, it is said, he took

!ax?okshi?i
"Turn into a lake,"

?i:wachi?atlwe?in
Now, it is said, became big

qwa?o:ktwe?in
in that way, it is said,
he was

hopinwashok?i
the little canoe of him,

?o:?matssmo?is?e:
come up as far as edge of
the water,

kwatya:t.
Kwatyat,

tliHshi?atlwe?in.
now he went off, it is said.

shi:tlokwe?in kwatya:t ?om?i:qsak?i
'Kwatyat's mother moved, it is said'

shi:tlokwe?in
Moved, it is said,

?om?i:qsak
mother of

kwatya:t
Kwatyat,

hinasitl
arrived at

tlokwalts'a.
Bluffs-standing-big-in-the-water.

?o:tsaHtaksa
And then

ha:?wi:?at
was swallowed

?oH?at
it was done by

shi:shi:tloknaq
Fond-of-eating-movers

hishink
together with

ch'apatsok.
canoe of her.

?o:tsaHtaksa
And then

hashi:chitl
found out

?ani
that

ha:?wi:?atok
his had been swallowed

?om?i:qsak
mother of

kwatya:t.
Kwatyat.

?o:tsaHtaksa
And then

?o:simchshitl
went out to pray

?ani
that

ha:?wi:?atok
his had been swallowed

?om?i:qso.
mother.

?o:tsaHtaksa
And then

?okwi:lshitl
made

tl'imshsats
box for boiling;

ts'iqsip'atl
poured in now

ch'a?ak
water,

?inkw'a?ap'atl
now built a fire,

tl'opa:lachi?atl
now (rocks) became heated;

ch'oHi:?ap'atltla:
now put out fire again,

t'iqsip
dropped into box

?moks?yi
stones;

tsa:pqshi?atl.
now started to boil.

?o:tsaHtaksa
And then

to?waHsitl
jumped into box

kwatya:t
Kwatyat;

?aH?a:
thus

qwi?maHschwa
water to (that) extent was hot in box as

hitaqtl'at
inside of

tl'atl'i:koxs.
Canoe-swallower.

hawilchaqshitlwe?in.
He finished, it is said.

?o:tsaHtaksa
And then

?okwi:lshitl
made

ts'ax?yak
spear,

?o:?atop'atl
now made it for purpose

?ani
that

ha:?wi:?atok
was swallowed his

?om?i:qso.
mother.

?i:naxi:chi?atlwe?in
Now, it is said, he got ready;

?aya:tlok
many were now his

Kwatyat's mother moved, it is said

!ak?yak
knives

?ani
that

?o:pa:l?atlok
now it was together with
his

?o?yak?atlok
now his was for

ha:?wi:?at'i:kqo:
when he was to be
swallowed down

tli:Hshi?atl
Now paddled off

?otsachi?atl
Now went to

?om?i:qso.
mother.

hi:x-no-sa-?e:
"Come up out of the water

shix-?ya:-tl'a-qe:
those moving in canoe,

ha-xax
ha, ha,

ts'i:-yop.
guts."

!i:k
brothers;

Ha?oqH
took turns in

hinosa.
come up out of the water.

kwikwinq?wisi:chi?atlwe?in.
now, it is said, bubbles
began to come up out of the
water,

tl'ochtskwi:?minH
mussel-shells.

ch'imalsoqtl'a:qtl
might cut moving about
inside

tl'atl'a:?wiHta
sharp-pointed
at the ends

Hashi:l?a:qtl'apqa
he might cause to be
stuck in (his) throat

tloshinqmatlok.
his stick used to lie
across two canoes.

?atlistatl
now were two in the canoe

hilH?atok?itq
where theirs had been
when done to

hinasitlwe?in
They got there, it is said,

ha:x-?wa:-?ip-she:l
always swallowing down

ho:-watlch-k'ak-tlak
having curled up behind

ts'i:-yop
guts,

ho:lshitlH?atl
Now danced while (singing)

Ha?oqH?atlqo:we'in
now, it is said, they took
turns in

na:sqna:sqa.
beating time.

no:?i?atlqo:we?intla:
They again now, it is said,
would begin to sing.

?e?i:wachi?atl
now they grew big

?o?yak'atlok
now his were for

hitaqti'i:kqo:
when he was to be inside
(of body);

tla:smapt
young fir,

?oyi
at the time

hawilchaqshi?atlwe?in.
Now, it is said, he was
all finished.

!i:k.
brothers.

ha:?wi:?at
swallowed down

no:?i?atl
now began

?o:x-kwi:l
to

ts'i-yo:p
guts,

ha-xax
ha, ha,

milakH
both of (them)

ho:ya:l
dancing,

wik'i:t
Not was present

!opchi:chishtH
it was calm on the water
while (so doing);

kwikwinq?wisa
came bubbling up out of
the water,

?nitlX?nitlXshchi?atlwe?in.
now, it is said, water began to stir upward in waves.

wa:?atlwe?in
now said, it is said,

top'al
sea,

!imatkshi?atlwe?in.
Now, it is said, water began to whirl.

ch'iHe:?i
the spirit

top'al
sea;

?o:tsaHtaksa
And then

k'awaHak
have mouth

?no!aqshi?atl'at.
went clean down to (his) stomach.

pisatshi?atlwe?in
Now, it is said, began to move around,

ch'imi:qsto?atl
now started to cut inside of (him),

pisatshi?atl
Now moved around

hitaqtl'at?i
the inside of him,

Ha?akwachi?at
was all (cut)

na?a:?atl
Now heard

pisatshitl
moved around

?atlp'itwe?in
twice, it is said, he was

mitxshi?atlqo:we?in
When now, it is said, began to circle around,

kwatya:t.
Kwatyat.

?i:wachitl
grew big

pisatshi?atlwe?inch'a!ash
Now, it is said, began to move around, as it turned out,

shi:shi:tloknaq.
Fond-of-devouring-those-who-moved.

koHshitl'as?atl
now was about to open up,

ha:?wi:?at.
was swallowed down,

Ha:?wi:?atl'at
was swallowed now

hini:?atatl.
Now went down under water.

sokwi?atl
now took

ch'i?atak'ap'atl
now cut off belonging to him

t'i:xt'iyapixin
Tihitiyapihin,

?o:?o:?a?atl
now did so because of

qwi:qwi:atl:qtl
whatever was inside of him

kwatya:t
Kwatyat

hi?yaqtl?itq
while he was inside there,

tliHatshitl.
move up out of water.

tlixche:?e:
"Paddle so as to keep straight,"

ts'a:chi?atl
Now began to run in current

?nitlXwa:.
water stirring in waves.

qwa:?at
was so done by

ts'a:chi?atl
Now began to run in current

ha:?wi:tl'as?atl'at.
he was now about to be swallowed.

hinosatl
Now came up

hitatsstil?at
went right down (his) throat

!ak?yakok?i
the knife belonging to him

ti:chma:t?i.
the heart of him.

ch'i?akwa?apchip
cut all up for

?om?i:qsakit?i.
the former mother of him.

ch'i?akwachitl.
they cut him all up.

?ani
that

tliHatsh?atl
now moved up out of water,

tasa?atl
Now drifted ashore,

?o?i:?is?atl
now drifted on to beach

?owi:?iswe?in
He got first on beach,
it is said,

hashi:chi?atl
Now heard about it

Hachatak
everybody;

?o?i:H?atl'atok.
now they were after his.

p'a!im.
chiton.

hinin?atl
now came,

kwatya:t
Kwatyat,

?o:tsaHtaksa
And then

?yakshitl
Came out from inside

t'i:xt'ipixin.
Tihtipihin.

?a:xaxaxa,
ahahaha,"

!axskimlch'a!ash
"Bald-headed, it turns
out to be,

?yo:qwa:qHwe?in
he likewise, it is said,
was meanwhile

qwa:.
be so.

?ani
that

t'oHts'iti?i.
the head.

kwisitis.
Long-beach.

Hoqwa?aqis
with round back up
alongside

hiyiqtop.
all kinds of animals.

ch'ichi?atl'atwe?in
his now, it is said, began
to be cut

?owi:we?in
He was first, it is said,

?aH?a:?atl
Thereupon now

ts'i:?yi:H?atl.
now were after intestines.

ch'ix?alHtim?apqo:so:.
"Look out lest you (pl.)
cut (us) without seeing
(what you do)."

ch'iHatshitl
got frightened

kwatya:t
Kwatyat

!axskimlch'a!ash
"Bald-headed, it turns
out to be,

wa:?atlwe?in
now said, it is said,

t'i:xt'ipixin
Tihtipihin

!askiml
bald-headed,

?o:sa:Hatl
Now became for this reason

wikitqa
they had not

p'a!im.
chiton.

hininwe?in
Came, it is said,

ts'iyop
intestines,

ts'isna:kshitl
get to have intestines

hiyiqtop
all kinds of animals

tsiqshi?atl
Now spoke

po?akwachitl
All ran off frightened.

ch'iya:?minH?i.
the ones who were cutting.

?oH?ish
and

t'i:xt'ipixin
Tihtipihin

tl'i:?win?ap'atl.
now laughed at (him).

?a:xaxaxa
ahahaha,"

wikqa:tH?atl
not now thought

!askiml
bald-headed

tl'imshyo:?at
been bathed in hot water
of (them)

qo?ishin?mit ?oH?ish pa:kwin?mit

Raven and Skate

hali:lwe?in
Wanted, it is said

?o:kwil
to

lo:tssma:k?i
the woman of (him)

hali:?yas?ap'atl
now sent for

hine:?itlwe?in
Went into the house,
it is said,

ts'axst'al
spear each other

wa:?atlwe?in
now said, it is said,

we:?im.
go and say."

walshitl.
went home.

taka:?a:qtlwe?intsok
" 'He says that you must.'

pa:shHak
Light-minded,

wa:?ate?its.
he says to you."

wa:?atlwe?in
now said, it is said,

!a:pokwi?atlHwe?in
he says he is willing now.'

pa:shHak
Light-minded,

!a:pokwi?atlwe?in
" 'He says he is willing
now,

wa:?atl'ate?its.
he now says to you."

qo?ishin?mit
Raven-son

pa:kwin?mit.
Skate-son.

qo?ishin?mit
Raven-son

?o:kwil
to

pa:shHak.
Light-minded.

?oH?at
it is by

pa:shHak.
Light-minded.

hini:?as
Went out of the house

wikwe:?in
" 'He says no.'

wa:chi.
go tell (him)."

machintltla:.
again entered the house.

?oH
"All

pa:kwin?mit.
Skate-son.

wa:?atl'im.
go now and say."

hine:?itltla:
again now went into the
house

?i:naxi:chi?a:qtl'atlwe?intsok
he says now you must get
ready.'

ts'axst'al
spear each other

waha:k'ap'atlwe?in
Now, it is said, caused to go

pa:shHak
Light-minded,

pa:kwin?mit.
Skate-son.

hali:l?ate?its
"You are wanted

qo?ishin?mit
Raven-son,"

wikwe:?in
" 'He says no,'

pa:shHak
Light-minded,

wa:ma:.
he says."

ho?i:?as
Went out again

taka:?a:qtlwe?intsok
" 'He says that you must.'

cho
right,"

?i:naxi:chi?i:kwe?intsok
" 'He says you must get
ready,

ya:tsshitl
Walked off

chakopok?i.
the husband of (her).

hini:ʔasʔatlweʔin
Now, it is said, he went out of the house,

chimsaʔatl'i
get ready now on the beach,"

cho
"Now,

wa:ʔatlweʔin
said, it is said,

qoʔishinʔmit
Raven-son,

pa:kwinʔmit.
Skate-son,

ʔa:qinHak
Why do you

cho
"Now,

pa:kwinʔmit.
Skate-son,

pa:kwinʔmit.
Skate-son,

ts'axtqisatl.
spear landed on beach beneath (him).

qoʔishinʔmit
Raven-son,

qwa:ʔap.
cause to be thus!

qi:ʔi:ʔa:la
Keep on for a long time

qoʔishinʔmit.
Raven-son,

chimsaʔatltla:
Now again got ready on the beach

ts'axshitl
to spear

hitinqsaʔatl.
now went down to the beach.

wa:ʔatlweʔin
now said, it is said,

ʔowi:ʔa:qtleʔits
you will be first

pa:kwinʔmit.
Skate-son,

li'a:ʔak
missed him;

wik'i:
"Do not

ch'itxshitl.
turn to one side?"

chimsaʔatl'i
get ready now on the beach!"

Haʔokwiʔatl
Did in (his) turn

to:xwapotlweʔin
Jumped up, it is said,

chimsaʔatlweʔintla:
Again now, it is said, got ready on the beach,

hoʔa:sʔatl.
now did again,

ʔa:qinHak
Why do you

lo:qwapi
stand flat bent towards,"

hoʔa:s
did again

pa:kwinʔmit.
Skate-son,

cho
"Now,

qoʔishinʔmit.
Raven-son,

ts'axshitl
to spear,"

ts'axshiʔatlweʔin
Now speared (at him), it is said,

ch'itxshitlweʔin
turned, it is said, to one side

qwa:ʔap.
do thus!

wa:ʔatl
now said

ts'axshiʔatl
now spear

qoʔishinʔmit
Raven-son,

ts'axshiʔatl
now speared

wik'e:
"Do not

ch'itch'itsh.
always dodge to one side?

wa:ʔatlweʔin
said now, it is said,

Haʔokwitlʔaːqtl'atl
now was about to do in (his) turn

chimsaʔatlweʔin
Now, it is said, got ready on the beach

qo?ishin?mit.
Raven-son.

pa:kwin?mit
Skate-son;

?o:tsaHtaksawe?in
And then, it is said,

qo?ishin?mit.
Raven-son.

tla:tmaqa?nol?i.
the long object made of yew wood.

qa:q
kak!"

lakshi?i
"Serves you right!

?oH?at
it is by

qa:q
kak

ts'a?waqtlH?atl.
while now had spear in (him).

?ani
that

?o:no:tl
because of it

yotssa:pwe?in
Suddenly caused to stop, it is said,

to:xwapotlwe?in
jumped up, it is said,

ts'a?waqsto?atl
now spear went into (him)

tli:qswi:s
Spear went clear through (him) on the beach

qa:q
"Kak

wa:?atlwe?in
now he said, it is said,

qatqsaqO:
Head drop off!"

na:twa:?yas?i.
those sitting outside watching.

qa:q
kak!"

?ani
In order that

tl'atsqa:
he was fat

Hano:k
was greedy

ts'axshitl
to spear

wiktsachi?atl.
now went wrong.

k'i:t!atlwe?in
screamed out shrilly

ts'ax?yak?i
the spear

qa:q
kak

ho:?asaqH?atl.
while it was his own fault.

wa:?atl'atwe?in
now was said, it is said,

qa:q
"Kak

wa:?atlwe?intla:
now again he said, it is said,

?i:Htskwisaqa
would have been left over very big

pa:kwin?mit
Skate-son,

qo?ishin?mit.
Raven-son.

ha:!in?at qo?ishin'mit ?oH?at ?wasni:p?mit ?ni:?wi:sita!i?at. ?waq?o:?atl qo?ishin?mit machino?atl hi?yatH?itq ?wasni:p?mit. hi:lts'aqil?i yi:, wa:?atl'at. t'iqpi?atl qo?ishin?mit. ?aH?a:?atl ts'ots'oqHtano?atl ?wasni:p?mit. ts'okwitl !ishi:?at?i ?okwiqH lo:!a. hawi:tl ts'okwitl !ishi:?at?i. ?aH?a:?atl sokwi?atl tl'achimlok?i ?moks?yi. ?na:tssa:tl qo?ishin?mit qwa:?ap?itq. ?aH?a:?atl natlk'aHsi?atl ?wasni:p?mit lo:!a:k?i. ?aH?a:?atl ts'itskshi?atl !ishi:?at?i. po:waHsol?atl'at ?nixtin tsoma:no?atl lo:!a:k?i ?wasni:p?mit. ni:sip'atl ni:s?yakok?i siqachitl ?nixtin?i. ?e?i:shmiHsatl ha?okshitl qo?ishin?mit. ka:?atl'e: ha:?wi:qtl'atlaH, wa:?atl qo?ishin?mit. cho: hinaHo:p'atlso:, wa:?atl ?wasni:p?mit. hina:Ho:tl. ha?okshi?atl ?nixtin qo?ishin?mit chitak'atl ?ani ha?okshi?atl. wik'aHsi?atlokwaH ka:?atl'e: He?i:schi?atlaH, wa:?atl qo?ishin?mit. tla?o:yitla: ?nixtin ?wasni:p?mit. ha?okshitltla:. ?e:?e:?ishatlqo:we?in He?i:schitl ?ayi:schitl qo?ishin?mit. wik'i:tok ?ma:mot.

walshitl hine:?i?atl hi?yatH?itq. tsiqshitl ?o:kwil lo:tssma:k?i Ha?okwi?a:qtlaH ha:!in ?wasni:p?mit, wa:?atl. ?ni:?wi:sita!i?a:qtlaH ?yo:qwa: ha:!inchi, wa:?atl lo:tssma:k?i. qo?ishin?mit. waha:k pa:shHak ha:!in ?o:kwil ?wasni:p?mit. ho?atsachitl pa:shHak hi?yatH?itq. !i:qHok'watl chakopok?i. ?a:qi:sita!i?atHas wa:?ataH, wa:?atl pa:shHak. ?ni:?wi:sita!ate?its wa:Ha:k qwa:. ha:?a, wa:?atl lo:tssma:k?i. ?waq?o: ?wasni:p?mit machintl hi?yatH?itts qo?ishin?mit. hi:lts'aqil?i yi:, wa:?atl'at t'iqpi?atl ?wasni:p?mit. cho:, wa:?atl qo?ishin?mit ?o:kwil lo:tssma:k?i. ch'a?akqo: ka:?atl'ik wa:?atl. sokwi?atl lo:!a:k?i pa:shHak hini:?atl chakopok. ts'ots'oqHtano?atl ts'okwitl !ishi:?at?i qo?ishin?mit. ?nitlil ?wasni:p?mit ?na:tssa qwa:?ap?itq qo?ishin?mit ?ani ?not'i?itlatqa qwa:?apit?itq. hawi:?atl ts'ots'oqHta sokwi?atl ?moks?ya:k?i qo?ishin?mit. natlk'aHsi?atl lo:!a:k?i ts'itskshi?atl !ishi:?at?i. qachX qachX, wa:we:?in qo?ishin?mit k'aHshi?at !ishi:, toxtoxmil yaya:ch'ap ?o:soqta, hini:?as ?wasni:p?mit tl'i:?win?ap qwis?i:tq ?ani ?no:ti?ila:nitqa qwisit?itq. wiktaqsap'at ha?ok tl'i:?win?ap'atl'at ?oH?at qoqwa:s?i ?no:?no:t'i?ila!ik wiktaqshitl ha?oksap ya:qwil?itq ha:!in, tl'i:?win?ap'atl'at?oH?at ?wasni:p?mit. lakshi?i, wa:?atl'at, Hano:k'wa:Hitqachka, wa:?atl'at. ?yimHa:?atl pa:shHak ?ani ?o:soqtak chakop.

qo?ishin?mit ?ish ti:lo;pas Raven and Octopus Girl

ya:tspanachwe?in qo?ishin?mit hisi:k?niqis ma?as?i ?na:tssi:chitl yi:l Ha:kwa:tl ch•i:ta: Hichin ?o?o?i:H tlul Ha:kwa:tl?i, ?o:tsaHtaksa hitinqsatl tlawi:chitl ch•i:te:?i qo?ishin?mit tsi:lasshitl ?okwinkshitlmiHsa, ?yimaltsʻamaH ?okwinkshitl su?wa wa:?atl Ha:kwa:tl?i chapXna:kaH ?ona:k chakop, wa:?atl Ha:kwa:tl?i, ti:lo:pas tlul?i: Ha:kwa:tl taka:we?in !ats•ila tsi!as t•iqschisatl !apkwi:chitl, wikwe:?in hin?alshitl qo?ishin?mit ?ani moli:chi?atlqa top•al?i tsi!as hiyiqwa ?otsHintlmiHsa, ?o:yo?alshitl hin?alshitl ?ani mo:lchi:s?atlqa hinasi?atl•at hinaksul top•al?i, Ha?okwi?atlwe?in ti:lo:pas?i !apkshi?atl ?o:kwil qo?ishin?mit, he:chx lachxchi?atl•is wa:?atl wikwe:?in lachitl Ha:kwa:tl?i so:?ani so: wa:tlHawe?in hin?atatl•al hinaksol qo?ishin?mit ?i:H?atl ?nitla:k la:chitl?a:tl•ap ti:lo:pas so: ?ani so: wik lachitl ti:lo:pas wipaX?yiHi:chitl halmi:Ha qaHshitl qo?ishin?mit ?oya:tl lachitl ti:lo:pas qaHshi?atl?itqo chamolok oH ti:lo:pas?i hinaso ?ono:tl ?ani hi?yatHqa hinaso?i, qaHshitl qo?ishin?mit tami:s hitinqis?i, ?na:tssaHso wa:?atl•atwe?in ma:tl?itqinH?i p•ishaqima p•ishmisma ?o?okwink•at tla?o:ts?i lo:tssma qaHmisma ?aHa: wa:?anitin?a:la ?e?i:ch•im ?o:mitaqatl•alqon himwits•o ?aH himwits•aq?yak?i Ha:Ho:pama wik•i:chim ?o?okwinkmiHsa tla?o:ts?i lo:tssma alqo: tlolaq Ha:kwa:tl tl•o:chitlso: aH qwisiti:ch qo?ishin?mit.

xwa:xwashqi The Bluejay

ts'i:Hati qi:lwe?in me?itlqats ?okwi:l ts'i:Hati hi:lH machi:l?i maHt'i:?i, ?yo:qwa: ?om?i:qso?i mamo:k ?okwi:l liHal tsiqshi?atl ?om?i:qso?i ?o:kwil me?itlqatsok?i la:kshi?ik ?ma:l?aHs?itl ch'a?ak naqmi:HamaH ha: wika:H ts'i:Hati ?okwi:laH wa?atl me?itlqats?i ho?a:s?atlqo:we?in ?om?i:qso?i ch'e:?i?ik la:kshitl wa: ?o:kwil me?itlqatsok?i wika:H ya:?akHah okwi:l ts'i:Hati wa:?atlqo:we?in ch'e:?itlchi naqmi:HaqaqaH xwa:xwashqi:chitlo:saH wikqo:k wa:?atltla: om?i:qso?i, ha:ni waha:kchi xwa:xwashqi:chitlchi hixokw'amaH wa:?atl me?itlqats?i, k'achkwal?ischi ch'e:?itl la:kwiq nako:se?its wik'i:tok ?om?i:qso ?oyi ?a:naqHqo:s ma:ma:ti:chitl wa:?atltla: ?om?i:qso?i, waha:kchi ma:ma:ti:chitlchi wa:?atltla me?itlqat?i wiksto:p'amaH, ?o:tsaHtaksawe?in xwi:sh xwi:sh wawi:chitl lo:tssme?i ?om?i:qso wiki:tsqmap me?itlqats?i qwisok?itq ?om?i:qso qwaya:tokshitl?itq xwi:sh wawi:chitl wiki:chitl tsiqshitl ?a:naHi:chitl xwi:sh wawa: ?oya:tl me?itlqats?i ?nitlkwa'qstotl machi?atlotl?itq ?om?i:qso machitl lo:tssme?i mata:sitl nitop?i hila:sH ?aH?a: xwi:sh xwi:sh wawa:, sokwitl ch'axmats me?itlqats?i kamitqwi:?as ch'e:?itl'as wik qi:kwa:l kamitqok ch'a:tss, ma: hil?atlokwe?its ?mal?aHs ?o:?mi wa:?atl me?itlqats?i wiki:tsqmap ma:ma:ti:chitl?i lo:tssma ?ani:sila matwa:s maHt'i:?i xwi:sh xwi:sh wawa: mata:sitl tl'aqa'as hila:sH ?aHa: xwi:sh xwi:sh wawa chamiHta mama:ti:chitl, ya:?ak'atl'at li?maqsti me?itlqats?i !i:Hshi?atl me?itlqats?i hixok'wamaH wawa:mit?i cho:cho: naqshi?i wikitaH ?a:naqH wawa:, wawa:we?in !iHak me?itlqats?i hini:tss ch'axwatsok?i ch'ats'o: ?anasilap'atl'atqo:we?in tlawe?i: machi?atlqo:we?intla: xwa:xwashqi:chitl?i ?i:H?atl ya:?ak'at li?maqsti me?itlqats?i Hamatsap'atl ?ani la:kwiqnakshitl ?ani ma:ma:ti:chitlok ?omi:qsakit?i, qwa?yiHtaqakwe?in ?aHa: ?aya:tl?i xwa:xwashqi, wik'i:chim ?wasna wa:?at?itqso: ?om?i ?o:no:tl ?ani qwiso:sqa ?om?i qwisiti:ch ma:ma:ti:chitl ?wasna:k me?itlqats ch'e:?itl wa:?atl'atqon.

CONSONANTS

	Labials	Dentals	Alveolar	Alveo-Palatal	Lateral	Velar	Labialized Velar	Back Velar	Labialized Back Velar	Glottal	Pharyngealized Glottal
Voiceless											
(Stops and Affricates)											
– plain	p	t	ts	ch	tl	k	kw	q	qw	ʔ	ḥ
– glottalized	p'	t'	ts'	ch'	tl'	k'	kw'	q'	qw'		
Fricatives			s	sh	ł	x	xw	X	Xw	h	H
Voiced											
(Nasals)											
– plain	m	n									
– preglottalized	ʔm	ʔn									
Semivowels											
– plain	w	y									
– preglottalized	ʔw	ʔy									

VOWELS

	FRONT	CENTRAL	BACK
High	i i:		o o:
Mid	e e:		0 0:
Low		a a:	

Comparison of Transcription Systems

Present Orthography	(Sapir and Swadesh, 1939: 12)	(Sapir and Swadesh, 1955: 8)	Thomas (handwritten)
sh	š	š	c
ch	č	č	tc
ts	c	c	ts
l	ɬ	ɬ	ɬ
tl	λ	λ	L
x	x	x	x
X	χ	χ	x
H	ḥ	H	H
ʔ	ʔ	ʔ	ɔ
'	'	'	'
p' t' sh' ts'	p̓ t̓ š̓ c̓	p' t' š' c'	pf tl cl ts!
ʔm ʔn ʔw ʔy	m̓ n̓ w̓ y̓	m' n' w' y'	ʔm ʔn ʔw ʔy
Kw qw Xw kw'	k^w q^w x^w $k̓^w$	k^w q^w x^w $k^{w'}$	kw qw xw kw!
i e a O o	i e a ɔ o	i e a u	i e a ɔ o u
i: e: a: O: o:	i˙ e˙ a˙ ɔ˙ o˙	ii ee aa oo uu	ī ē ā ɔ̄ ō ū
i:: a::	i¨ a¨	ii+ aa+ (level high tone) ii– aa– (falling tone)	ī ā
		b	
		d	
		l	

p t k q h m n w y and *ʔ* are the same in all four systems. In addition to their unit symbol per unit phoneme transcriptions, Sapir and Swadesh have used an English-like spelling for native words set in English contexts, i.e., in the translations. With this simplified spelling in *Nootka Texts*,

> . . . short and long vowels are not distinguished, glottalized and unglottalized consonants alike are represented as simple *w y m n p t k ch ts tl;* both glottal stops are omitted; *x x̣ h ḥ* are represented as *h; k* and *q* are both represented by k; *š* and *č* are represented by the digraphs *sh* and *ch* to conform with ordinary English spelling; two letters are used for one sound in the case of *hl tl ts kw hw* for *ɬ ƛ c* and labialized gutturals and velars. A few examples of this spelling are *Tsishaath, Maakoa, tlokwana, Sayachapis* for *čisaʷʔath, miaʔaqoʷʔa, ƛoʷkʷaʷna, saʷyaʷčapis* (Sapir and Swadesh, 1939:13).

In the later *Native Accounts of Nootka Ethnography*, Swadesh modified the English-like rendering, using *thl* in place of *hl*, representing long vowels with double letters and representing the glottal stops by an apostrophe (Sapir and Swadesh, 1955:3, *see also* Swadesh, 1948). For the present orthography the most important parts of Sapir and Swadesh's English-like spelling are perhaps the digraphs *sh ch ts* and *tl* used to represent the unit phonemes *š č c* and *ƛ*. Their use of *hl* or *thl* for *ɬ* has not been adopted, preference being given to *l* as being simpler, although a non-English value has to be learned for it. Should such use of *l* prove confusing, it may become necessary to adopt *thl* despite its cumbersome length. In *Native Accounts* Swadesh uses *ɬ* in the texts and in addition lists plain *l* in his phonetic key. But neither this English-like *l* nor the *b* and *d* also listed by Swadesh are in the key for the earlier *Nootka Texts*. They occur infrequently, if at all, in Nootka proper and the present orthography does not contain them, although in time they may become necessary as in writing the related Nitinat and Makah dialects to the southeast. The symbols in the present orthography with sound values unfamiliar to English spellers are *l x X H O q ʔ !* and glottalization. Otherwise, this orthography is in accord with the preference of Sloat that ". . . an alphabet of symbols which are familiar and immediately suggestive of the phonetic material they classify is preferable to an alphabet of unfamiliar symbols or of familiar symbols with unusual values" (1968:8). Sloat's suggested standard orthography for Coeur d'Alêne is, however, aimed at Amerindianists rather than non-academics, who are accustomed only to English spelling practices.

Thomas's writing system originates from Sapir at the time of his second period of fieldwork at Port Alberni in 1913-14 (his earlier visit was in 1910). Thomas, then twenty years of age and fresh out of residential school, observed Sapir transcribing from informants, notably his grandfather *sa:ya:chʻapis*, Stands-up-high-over-all, and tried it himself. When *sa:pis* (as Sapir was called) saw Alex writing his own language, he encouraged him, saying he would no longer have to come all the way out to Alberni now that Alex could do the recording work (this he did over the following decade, sending thousands of pages of texts to the National Museum of Canada). The orthography used by Sapir (at the time) is explained in a paper presented in 1913, before fieldwork.

> Somewhat simplified phonetic orthography is here used. *a, e, i, o, u,* have typical continental (Italian) values; *e* and *o* are close, *u* open, *i* close or open; *ā* as in *father; ē, ī, ō, ū* are long and close; *ê, î, ô, û* are long and open. *i* as final vowel (after *m* or *n*) is weakly articulated open *i*; *u* represents

u-timbre of breath release following preceding consonant. Some consonants may need explanation. *c* as in English *she*; *tc* as in *church*; *q*, voiceless velar stop, i.e., *k* pronounced as far back as possible; *ɣ*, voiceless spirant of *k*-position; *ɬ*, voiceless spirantal *ɬ*, somewhat like Welsh *ll*; *ƛ*, affricative, of *l*-position, generally heard as *tl* or *kl*; ' represents glottal stop or "catch." *'* following consonants indicates they are glottalized, i.e., pronounced with simultaneous glottal closure but with glottal release subsequent to their own release (their acoustic effect is of cracked or broken stops). *H* and *:* are difficult consonants that are peculiar to Nootka; they differ respectively from *h* and *'* in sounding rougher and more strangulated. Breath releases and stress accents are not indicated here (Sapir, 1913:67).

Sapir's early method of transcription (*see also* Sapir, 1911 and 1915a) is close, as may be expected, to that of Franz Boas, under whom he did his graduate studies in 1904-06. Linguistic transcription conventions of the time may be seen in the *Handbook of American Indian Languages, Part 1*, which contains analyses by Boas, Dixon, Goddard, Jones, Michelson, Swanton, and Thalbitzer (Boas 1911). Like Sapir and Thomas, these major linguists of the period use *c* as a shibilant like *sh* in *ship*, *tc* like *ch* in *chip*, and *ts* like in *tsar*. *ƛ is used in place of the later* tɬ or λ . *ɬ* is voiceless lateral fricative. Glottalization is conceived of in terms of stress.

In many languages, as, for instance, in Sioux and in the languages of the Pacific coast, there are three degrees of stress that may be readily differentiated. The strongest of these we call the "fortis", and indicate it by following the consonant by an ! (*p!* , *t!*) Boas op. cit.:20-21).

The two softer degrees of stress are labelled "sonant" and "surd," corresponding to the distinction between "voiced" and "voiceless." Thus, for dental stops the sonant-surd-fortis series is given as *d t t!* (op. cit., 23, 164, 210, 429, 565, 685). The exclamation mark is an appropriate one for indicating what was considered to be the strongest stress. In the present orthography the apostrophe is used instead for glottalization, and the exclamation mark which on most typewriters requires the combination of the apostrophe and the period is used for the pharyngealized glottal stop. The *:* and *'* , used by Sapir and Swadesh for this stop (1939; 1955), are awkward to make on most typewriters. The plain glottal stop is represented by a superscript *ɛ* in parts 1 and 2 of the *Handbook of American Indian Languages* (1911; 1922). But part 3 (1933-38) uses the curved apostrophe ' or a hook ɔ . Thomas's use of *ɣ* for velar fricative and *x* for back velar fricative is again in accordance with the practices of Boas and others at the beginning of the century. But in their 'sonant' stops, they used *g* for velar and dotted *ġ* for back velar. Incidentally, velar and back velar (or uvular) are respectively "palatal" and "velar" in most of the *Handbook*. By part 3, the *Handbook* switches *x* and *ɣ* so that the latter is used for the back position. Also *ƛ* is replaced by *tɬ*, and the terms "sonant," "surd," and "fortis" are replaced by "voiced," "voiceless," and "glottalized."

On the high rounded back vowel, *o* in the present orthography and in *Nootka Texts*, Swadesh writes the following in his introduction to the later *Native Accounts* –

. . . following a suggestion made by Sapir after Nootka Texts was already in press, /u/ and /o/ take the place of /o/ and /ɔ/ respectively. This might cause difficulty for the student using both volumes, except that the open sound is of almost negligible frequency in Nootka, occuring only as a vocative modification of /u/ and in a few borrowed elements, as pooyisin "poisin" and poop "Bob".

It may be of interest to relate how /o/ came to be used for the higher rounded vowel in the first place. The typical value of the phoneme in question is mid back tongue position with close lip rounding, that is set as for a close /o/, but the lips are set as for /u/. Furthermore, there is considerable variation around the norm. Since Sapir did his field-work in Nootka before the linguistic world had become phoneme conscious, it was natural that he should have alternated between the two symbols in recording Nootka. When he taught Alex Thomas to write his language, Sapir simplified the spelling along phonemic lines in every respect other than the vowel in question. In consequence, altho Thomas was very nearly 100% consistent in writing all other letters, he used /u/ and /o/ interchangeably. When Sapir in 1931 first discussed with me the problem of standardizing, we decided that /o / be chosen because it was perhaps a little more suggestive of the typical sound than /u/. The matter did not come up again until, after Nootka Texts was in press, we happened to be discussing recent ideas about phonemics and the use of symbols. Sapir stated his belief that the simpler and more usual of two symbols should generally be preferred when there is a choice. Applying this to Nootka, he said that we should have chosen /u/ and /o/ rather than /o/ and /ɔ/ (Sapir and Swadesh 1955:4).

Earlier Sapir in presenting a text *The Rival Whalers, A Nitinat Story* (recorded in Nootka proper) writes–

> The phonetic system used in this paper is explained in "Phonetic Transcription of Indian Languages, Report of Committee of American Anthropological Association" (Smithsonian Miscellaneous Collections, vol. 66, no. 6, 1916, particularly pp. 7-15); my *u*, however, is always open, as in English *full*, and varies freely with close *o* (Sapir 1924:76).

Also used is open ɔ . In *A visit to the Other World, A Nitinat Text* (recorded in Nitinat) published a decade later, Swadesh and Swadesh (1933) use *u* alone where Sapir uses *u* and *o*. They also use ɔ . Both texts use *tɬ* for the lateral affricate. Labialization is indicated by a superscript ʷ in the later text, but in the earlier one Sapir uses the regular lower case *w*, as does the present orthography. Still later, Swadesh (1938) reverts to *o* as he makes his *Nootka Internal Syntax*, a condensation of his doctoral dissertation, conform in orthography to *Nootka Texts*. For the higher rounded back vowel the present orthography uses *o* rather than *u* because, as Sapir and Swadesh decided for *Nootka Texts*, it is "perhaps a little more suggestive of the typical sound" and for the ordinary English-using audience rather than a linguistic one, it is "the simpler and more usual symbol" (Sapir and Swadesh, 1955, loc. cit.). Most persons accustomed only to English spelling tend to read *u* in unusual settings as a low back vowel like in *up*.

Long vowels have been indicated by a colon as in current linguistic practice primarily because of its availability on the typewriter. Although doubled letters were considered, Thomas felt they were confusing. A macron would have been best perhaps, but it is not available and is cumbersome to make (with underline or hypen mark moved up), on the typewriter. The colon for length is familiar to linguists, should make it relatively easy to learn the superscript dot for length used in *Nootka Texts*, and does not require back-spacing in typing. Following a strong recommendation of Mr. Ken Jones of Port Renfrew, back-spacing has been avoided except in the case of *ˈ* since most people type it. However *ˈ* is not one of the most frequently occurring letters. The present orthography is really designed for Nootka proper, being based specifically on the *tsʼisha:ʔatH* tribal dialect of Thomas, but it is hoped that it will prove workable for Nitinat and Makah as well, when modified with the inclusion of *b* and *d*.

References

Boas, Franz

(1911, 1922 and 1933-1938). Handbook of American Indian languages. Bureau of American Ethnology, Bulletin 40, Parts 1, 2 and 3. Washington.

Cook, James

(1785). A voyage to the Pacific Ocean. Hughs, London.

Sapir, Edward

(1911). Some aspects of Nootka language and culture. American Anthropologist, n.s., 15-28. Lancaster.

(1913). A girl's puberty ceremony among the Nootka Indians. Transactions of the Royal Society of Canada, Third Series, Vol. VII 67-80. Ottawa.

(1915*a*). Abnormal types of speech in Nootka. Canada Department of Mines, Geological Survey, Memoir 62, Anthropological Series No.5. Ottawa.

(1915*b*). The social organization of the West Coast tribes. Transactions of the Royal Society of Canada, Third Series, Vol. IX: 355-374. Ottawa.

(1924). The rival whalers, a Nitinat story. International Journal of American Linguistics, 3(1):76-102. New York.

(1938). Glottalized continuants in Navaho, Nootka, and Kwakiutl (with a note on Indo-European). Language, 14 (4):248-274. Baltimore.

Sapir, Edward, and Morris Swadesh

(1939). Nootka Texts: Tales and ethnological narratives with grammatical notes and lexical materials. William Dwight Witney Linguistic Series, Linguistic Society of America. Philadelphia.

(1955). Native accounts of Nootka ethnography. International Journal of American Linguistics, 21, (4) Part II. *Also* Indiana University Research Center in Anthropology, Folklore, and Linguistics, Publication One. Bloomington.

Sloat, Clarence

(1968). A skeleton key to Reichard's Coeur d'Alène transcriptions. Anthropological Linguistics, 10 (5):8-11. Bloomington.

Swadesh, Mary Haas, and Morris Swadesh

(1933). A visit to the other world, a Nitinat text. International Journal of American Linguistics, 7 (3-4):195-208. New York.

Swadesh, Morris

(1938). Nootka internal syntax. International Journal of American Linguistics, 9 (2-4):77-102. New York.

(1948). Motivations in Nootka warfare. Southwestern Journal of Anthropology, 4 (1):76-93. Albuquerque.